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of Africa. This was not enough. They looked into the dungeon of the criminal—they saw that 'the iron entered into his soul'—they heard the 'sighing of the prisoner'—they visited the fatherless and the widow in their affliction. 'They were eyes to the blind and feet to the lame; and the blessing of him that was ready to perish came upon them.' They blended the objects of their benevolence, they carried the Bible and the spelling-book with them wherever they went, and with the latter they furnished the ability to read the former. Schools also were promoted and conducted on a large scale by means of the Lancasterian system. Benevolent churchmen were again 'provoked to jealousy.' They were alarmed lest the majority of the nation should become dissenters. The National Schools were established, and more than a double number of children are now taught. Religious instruction, which was growing out of fashion in our schools, is now incorporated in all, especially for the Jewish classes.

6. These Societies have called forth energies altogether new and unprecedented. The system of Sunday Schools has formed thousands of gratuitous teachers; the plan of 'mutual instruction' by means of monitors, has done the same; and there are now probably more teachers than there were scholars fifty years ago. The Auxiliaries to the different Bible and Missionary Societies have trained thousands to the work of benevolence and charity; and the employment of females, in particular, in these blessed services, has created a power in morals analogous to the steam engine in mechanics—there is no limiting its effects. Charity is become the daily occupation of ladies, many of whom formerly supposed they were born only to dress and dance for the amusement of the other sex. The system is spreading into India, and through the East, and must produce a revolution in society, the effects of which cannot now be calculated.

I conclude with remarking the more immediate influence of these Societies upon the religious world. It must always be remembered that the best effects of the best institutions must depend on the divine blessing. 'Paul may plant and Apollos water'; and it is unquestionably our duty to plant 'the rose of Sharon in every country in the world. The waterer must follow the planter—for it is a sad mistake to think that we must sit at home, and water only with our prayers. We should imitate the ancients who 'watered with the foot,' and, by a tedious and laborious process, direct the streams of the river of life in the rills of mercy through every land and clime. The first natural effect of these institutions, therefore, is to promote activity and industry in doing good—and God is wont to bless the diligent.

Another effect no less certain and unequivocal is the promotion of Christian love and unity of heart. Persons embarked in the same cause—drawing in the same yoke—naturally cleave together. How many Christians have been delighted and astonished to find those in zealous co-operation with themselves, whom they had weakly supposed to have no zeal for God, or benevolence to man—merely because they did not know them.

The influence of these unions extends still farther. Bigots have been employed for ages in endeavoring to reduce all Christians to one standard of faith, and they foolishly supposed that prisons, racks, and flames must do this. But these institutions all lead to uniformity of faith—the Bible Society more especially. The grand difficulty has been hitherto to produce a standard, to which all might conscientiously subscribe. All the creeds and catechisms in Christendom have been tried in vain—the Bible Society has found that standard in the word of God.

Lastly. The wisest heads have been long employed in calculating prophetic dates, and in marking the commencement of the Millennium. The members of these institutions have done more and better—they are anticipating—they are introducing it: for when 'the earth is full of the knowledge of the Lord, as the waters cover the sea,'—then is the Millennium.

#### STATE OF EGYPT.

*Proceedings of Rev. W. Jowett, in Egypt.* On Mr. Jowett's return to Cairo, from his voyage up the Nile, he transmitted to the Malta Bible Society an account of his distribution of the Scriptures during the voyage. He closed his report with the following general remarks respecting Egypt:

Egypt, as having fallen under my more immediate observations, claims the first place.

Here we behold, though in circumstances of great depression and ignorance, one body of professing Christians more numerous than the rest, occupying a line of country no less than 500 miles in length; and extending their influence southward, beyond the deserts of Nubia and Senna, into a considerable part of Abyssinia. Identified by name with Egypt, and possessing much influence from their habits of business and from their knowledge of the language long since imposed on them by their conquerors, the Copts may certainly be considered as the dominant Christian Church of these parts. There are, however, many Greeks, whose Patriarch resides at Cairo: the influence of this Church is acknowledged also in a part of Abyssinia; otherwise they have no churches south of Cairo; but consider their jurisdiction to reach to Alexandria, Rosetta, Damietta, Suez, Candia, Tanis, and Tripoli, in the west; at all which places they have Convents, though at the one last mentioned they have not for many years had a Priest. The Latins, have likewise, at least, eight Convents; four of which are considerably to the south of Cairo. The

Armenians have a Bishop at Cairo; and individuals of that nation are settled far to the south, in all the principal towns of Egypt, as bankers to the government.

Leaving out of our present consideration the ruling power of the Turks, and the immensely extended population of the Arabs, the number of whom is variously estimated from two and a half to four millions, it is not possible to behold, without a lively interest, these several churches of Christians. What their respective rites and tenets may be, it falls not within the province of a Bible Society to inquire. It is enough for us, that all agree in reverence for the Holy Scriptures, as the source of truth. Our earnest hopes is therefore, that by furnishing them with copies of that Book, we shall be found the friends of all—the best friends, inasmuch as from ignorance of this Holy Volume, as one of the fathers well observes, has sprung much of the evils of heresy and schism. Bearing the olive-branch of peace, we trust, in due season, to behold the Ark of the Church of Christ at rest from the troubled waters.

Among the Copts (of whom, as being the most numerous, I saw the most, though I visited all,) I found no difficulty in distributing the Arabic Bibles; but, on the contrary, the greatest willingness to receive them. On my first arrival at Cairo, on my return thither from quarantine in the Consulate, and by letters since received from Egypt, their desire to possess them has been manifested.

In endeavoring to explain to the Patriarchs, the Bishops, the Lay-head of their nation, and to others, the plans and operations of Bible Societies, I met with such difficulties as might be expected from a people extremely destitute of general European knowledge, and utterly ignorant of the nature of voluntary associations for benevolent objects. Familiarized to fear, they shrink from ostensible services, which might carry them out of the beaten track of religion barely tolerated. At this timidity, much as we may lament it, we cannot be surprised. Let us ask ourselves, 'What, with their limited means, should we do more than they? What proof have we, that we should be more intelligent or active?'

Among the Jews I had little opportunity of making inquiry; from the confinement necessarily attendant on the appearance of the Plague, both at Alexandria and Cairo. South of Cairo, there are none in Egypt. In Gondar, the capital of Abyssinia, there are about a thousand; who were described to me by Mr. Pearce, as keeping much to themselves, and being very tenacious of their religious books.

With respect to Abyssinia, the interesting intelligence received from Mr. Pearce, and recently forwarded through this Committee to the British and Foreign Bible Society, leaves little to be added. In one of these documents, it was peculiarly gratifying to perceive a special request for the Gospels in Ethiopic.

If any motive, drawn from the circumstances of a people, can impel the friends of the Bible Society to make a great sacrifice, the situation of Abyssinia may most peculiarly claim the tribute of funds, of learning, and of labor. How deeply Christianity must once have been seated in the hearts of the people of that country, appears from a great variety of proofs; but now, nominally a Christian Empire, it is distracted by the feuds of various Chiefs, who aspire to supreme power, without even a hopeful prospect of peace being settled by the successful superiority of one.

Thus situated, composed of various Christian, Mahomedan and Heathen Tribes, all independent, fierce, and warlike, and exposed to incursions from similar tribes on every side, Abyssinia may fear her existence as a Christian nation. That Christianity would not soon disappear from the country, may be inferred from the great attachment of the people to their religion—an attachment which has been tried by numerous opposing circumstances for many centuries. But how much longer Christianity may exist without a general knowledge of the Scriptures, would be a bitter experiment to make—an experiment happily not suited to the benevolent genius of this age.

And if, from this brief view of Egypt and Abyssinia, we turn our eyes to that vast continent in which these countries lie, with what feelings shall we rise from such contemplation! We are apt to survey, with some pleasure, the little good which we have been enabled to do: we are, thank God, encouraged to proceed by every opening prospect of hopeful fields of labor: but to us, in Malta, if we but open and enlarge our hearts, here, full before our view, lies Africa—left to these latter ages of the world, as a standing monument to the benevolent of some thing which they have not done: the learned of something which they have not discovered—left, perhaps, to humble and shame us; but certainly not to discourage our dismay.

To what extent have the sciences, the study of barbarous tongues, the experience of travellers, commercial enterprise, and actual converse with the Natives, assisted to make Europe acquainted with Africa?—rather, I should say, to make Africa known to the inhabitants of that planet in which Africa exists? Even the Geographer, whose task lies merely with the surface of the land and sea, confesses that all has to shew of Africa is but as the hem of a garment.

Every one, however, may in some degree infer the state of Africa, partly from general moral principles, and partly from a knowledge acquired by means of a most demoralizing traffic. From these too slender premises, many are led to consider, with much spirit. No cordial on earth could, in this wilderness, have given me the superstitions, the barbarous, inhuman such consolation. While prayer was of customs, and savage horrors, which reign here to the God of all grace, the Nama there to an almost unlimited extent; quas reverently bowed with their faces to the ground, and worshipped. Under the

cooling shade of so grand an appearance it is most expedient to appoint prayer meetings in the evening. This meeting was crowded. Supplies were made to the prayer meeting God for his glory and his grace; which we trust were not in vain; it verily appeared that God was by His Spirit working powerfully or less.

Many wept. Many had hearts melted. Many were brought to inquire

the account of 'Mary L.—' found in

the 5th No. of the 1st Vol. of the Guardian,

when the youth were exhorted to follow her example; to separate themselves from the

and to join themselves to the Lord in an

everlasting covenant, never to be forgotten. Ne

shall I do! I said. Among other p

ersons who were determined to forsake the

way of sin and folly, and to engage in the service

of the Lord, were requested to give in their names to the teachers. To the astonishment of all

sexes, one by one, with trembling hearts, filled with solemnity and awe, and eyes st

that their names might be set down? Wh

o! the friends of the deemer present, although few in number, rejoiced over their beloved children, and angels in heaven rejoiced over sinners rep

on. After this, all these precious youth, with

Christian friends bowed down before the

one who bears his children when they cry, and

turning ear to the earnest supplications of

impunity of dying men. O, they say, for

they were sinners, and had sinned to be saved

forever! And O, did not their request enter into the ears of the Lord? When prayer was over, they were all spoken to, individually, affectionately exhorted to read their Bibles fully and prayerfully, and to continue to pray most earnestly to the Lord for mercy, for peace, and for peace, and to give him no rest by night, until he had bestowed upon them rich, these inestimable blessings. The meeting following was appointed on the Thursday eve

ning following.

On Thursday evening many attended. It

was a time long to be remembered by those present.

It was truly a solemn occasion. All appear

be awake to their spiritual interests. The hu

mane of almost every heart appeared from

contenance to be, 'Lord what will thou have me to do?' Five or six more desired their

leaves of an old Dutch Psalm-Book. I thought if I should eat them I might there find comfort. I ate the leaves up; but my sorrow was not lessened. I then got upon the roof of an old house to pray; thinking that if I were high, the Lord would hear me better; but I found no deliverance. I then ate all sorts of bitter bushes; for so I thought the Lord might possibly have mercy on me; but my heaviness did not then go away. I then heard that I must give my cause over to Jesus, and tried to do so; by which I found much lighter. There was then no one in this country to tell of Jesus; and I desired to go to the Great River, to learn from the word.

I was now persecuted both by black and white.

The farmers said, if we were taught by Missionaries, we should be seized as slaves.

Some said I was mad; and my mother, believing the Christians men, wept over me.

After this, a Missionary, on his journey towards Pella, remained some

weeks with our Chief; but being in the Bush-

land with cattle, I heard nothing.

Then our Captain and four people went to seek one

who could teach us. I was at this full of joy;

and, when they returned, and I saw our teacher, whom the Lord had sent us; that was the happiest day for me that I ever knew. Through the

word that the Lord gave our Missionary to speak,

I learned that my heart was bad, and that the precious

blood of Jesus alone cleanses from sin.

Now I found that Christ is the way, and the sinner's

friend. I feel pity over all people who do not

know God. I often feel sweetness for my soul,

whilst I speak about the gospel, and my own ex-

perience in the Lord.

Before our English teacher came, we were all

sitting in the shadow of death. The farmers ar-

ound us, told us, that if we prayed, they would

dog us. Some of them threatened to shoot us

dead, should we Namaqua call on the name of

the Lord. They said, we were not men, but ba-

booms; and that God was blasphemed by the

prayers of Namaqua, and would punish us for it.

Now, we thank the Lord, he has taught us that he has also given his Son over to death for us.

We hear that English people pray for us, and

hope they will not forget us. The society of all

praying people are by me saluted.

An unworthy Namaqua, JACOB LINKS.

#### WILLIAM JOWETT.

#### SOUTH AFRICA.

#### THE BETHEL OF NAMAQUALAND!

From the London Missionary Register.

Mr. Shaw's account of a Sunday passed among the Namaquas, in company with Jacob Links, a Native Assistant, at a distant kraal, presents a beautiful picture of Christian Labor amidst the wilder scenes of Creation. He writes, Sept. 10, 1819—

'Set out with Jacob for the out-post, where the greater part of our people are still lying with their cattle. Came to the kraal a little before sun-set. When the cows and goats had been milked, service was held in the open air. Jesus was proclaimed as the True Refuge, and all exhorted to flee unto Him. All was solemn, still, and quiet; except the croaking ravens on an adjacent rock; and some ill-natured curs, which, at intervals, barked at each other.

Sept. 12th, 1819. Sunday.—A short distance from the kraal stands an amazing rock: its length is nearly 200 feet, its breadth 40 or 50, and its height 60 or 70. In former ages this has been one solid stone; but, by the mouldering hand of time, or some convulsive shake of the earth, it has been separated into three almost equal parts.

Yesterday, whilst teaching the children, the heat of the sun was almost insupportable; in consequence of which we, this morning, repaired to the large rock, to seek a shadow from his scorching rays. At the beating of the gong, (an instrument exceedingly melodious, which is used instead of a bell at our last out-post,) the sound of which echoed in the mountains, the young people & children tumbled from their huts, and accompanied us, while the aged and infirm hastened after.

Every thing seemed to invite us to worship and adore. The grand luminary of the world beginning his mighty career in the heavens, pointed out Jesus as a Light to enlighten the Gentiles—the immense mountain by which we were surrounded, shewed us the power of God—the decayed and tumbling rocks on every side, seemed to remind us that no earthly thing can withstand the waste of all-consuming time—the cows, sheep, and goats grazing around, brought primitive times to our recollection, and encouraged us to believe in the God of Abraham.'

All being seated on the ground by the side of this rock, that verse—

'Jesus, the name that charms our fears, That bids our sorrows cease,' &c.

was sung by a great number of voices, and all trembled in view of a judgment to come. The Rev. John Andrews, Editor of the *Recorder*, attended at 12 o'clock every Sabbath, and preached to the children and their parents. Many were affected under the preaching of the word. The 5th or 6th Sabbath after the school commenced, was a most solemn day. Many were shed during the time of sermon; and in the afternoon, during the hours of school, there was much tenderness, so much anxiety for the salvation of the soul manifested, that the teacher tho'

Chillicothe, Ohio, June 10, 1820.

On the last Sabbath in November, 1819, a Sabbath School was established in the neighborhood of Chillicothe. Two or three young persons of this town engaged in the solemn and important work of here instructing the rising generation, in the things that belong to their peace. In two or three Sabbaths after the institution of this school, the number of scholars was about 80, of different ages, from 6 to 26; most of whom, having ungodly parents, were entirely ignorant of the things of religion, and swift travellers in the broad road that leadeth to destruction. What sight more distressing than to behold 80 precious youths, giddy and vain, lying careless in their sins, and perhaps on the very verge of everlasting ruin. The Bible was put into their hands, and they required to read it, and to commit portions of it to memory. The Westminster Shorter Catechism, and the small one by Rev. John Brown of Haddington, were afterwards given them; both of which they memorized in short time. The first thing attended to, was to make known to them their miserable condition by nature—that of being enemies to God by wicked works, children of the wicked one, and exposed to the vengeance of an offended God; after which they were directed to Jesus, the Saviour of lost, ruined, and helpless sinners, who was 'able to save to the uttermost all that come unto God through him.' For two or three weeks all appeared careless and unaffected under the instruction imparted to them. Earnest prayer was offered to the throne of grace that mercy might be extended to their Christless souls. The instructor well knew that unless the blessing of God attended their exertions, all would be vain, and therefore, their eyes were directed to Him from whom cometh salvation. But the time drew near when the Lord was to visit the school in mercy. It had been usual, for years before, on Christmas and New Year's day to have a Ball in the neighborhood, at which numbers attended. At this time every exertion was made by two or three of the most thoughtful young men to obtain subscribers to a ball paper, without success, although nothing had been previously said by the teachers on the subject. Soon after this, solemnly pervaded the whole school; while here and there the pentimental tear was seen trickling down the cheeks of the heretofore unconcerned s



## POET'S CORNER.

From the Evan. Magazine, for July, 1820.

On hearing the good news from Otaheite.

Joy to all the friends of Zion;  
Joy to thousands, joy to us!  
He whose promise we rely on,  
Wondrous is, and wonders does.

Praise our Saviour,  
Who receives his people thus.

Tidings from a distant quarter,  
Full of joy, demand our praise:  
Is Jehovah's arm now shorter,  
Than it was in former days?

Or his mercy,  
Is it less, the fall'n to raise?

Joyful, let us raise our voices,  
God, our God, is still the same;  
Still in mercy he rejoices,  
Still he puts his foes to shame;

And his people  
Still have cause to bless his name.

Still the same, and doing wonders,  
In the whirlwind, in the flame;  
In the storms, and in the thunders,  
In the still small voice' the same.

Sing with gladness,  
Hallow'd be our Saviour's name.

What his arm has wrought already,  
Shows us what his pow'r can do;

Zealous in his cause and steady,  
Let his people onward go;

So our Saviour  
Greater wonders still will shew.

## MISCELLANY.

## SELECT REVIEW.

From the N. Y. Christian Herald.

FOREIGN MISSIONS. A Sermon, preached May 9th, 1819, at the Anniversary of the United Foreign Missionary Society, in the Garden-Street Church, New-York, by Edward D. Griffin, D. D. Published by request, 1819. pp. 27.

It is much to be regretted, that so small a circulation is given to those single Sermons, which, like the one before us, are eminently calculated to be useful. They are left to lumber the ware-room of the printing office, and the shelves of the booksellers, while hundreds require the very information and impulse which they are well fitted to afford. There exists a prejudice against publications of this sort which we think very unreasonable, but which has not been wholly without cause. There prevailed some years ago, the miserable practice (which has not wholly gone into its deserved desuetude,) of publishing almost every occasional sermon as a compliment to the preacher. A wretched compliment it was indeed. Whenever a publication was thus brought forward, which was capable of affording to the public neither pleasure nor profit; and to the author, no other credit than that of having his name upon the title-page of a book which was never to be read, and to mingle in the general heap of printed rubbish.

Thus Sermons have fallen into disrepute, and few purchasers are found for the best writings of the kind, except those who are immediately connected with the preacher or the occasion. From this fact, again it occurs that the price must be disproportionately high, in order that the few copies sold may defray the expenses of publication--the very plan to prevent an extensive circulation.

Admitting thus, in their full force, the reasons which have tended to prevent the circulation of single sermons, we are still disposed to assert, that an unreasonable prejudice prevails. It is unreasonable, because it totally disregards the intrinsic merit which many of them possess, and confines their influence to a very narrow circle, when often the subject is of momentous and general importance. It is unreasonable, for though some sermons of little merit may still issue from the press, it prevents, in many instances, the publication of those which meet the exigencies of the times, and thus confines the best labors, and even the results of years' of experience and reflection, to the audience before whom the discourse is delivered.

As to the nature of a sermon, there is surely nothing in it which should prevent its having, through the press, a ready access to the public mind. A clergyman can hardly (except for the very prejudice under consideration) adopt a better mode of presenting to the public the important productions of his pen. A sermon befits his sacred office. It has been composed in the serious retirement of his study, and under a weighty sense of his obligations as a minister of Jesus, and it has been wrought and consecrated with many a prayer. Why should prejudice check its progress and prevent its usefulness? Let it have its course, correcting as it passes from mind to mind, the current error, awakening the slumbering feelings, and impelling a reluctant community to the discharge of their duty towards God and their fellow men.

These remarks we think no unsuitable introduction to the excellent sermon before us; for the limited circulation of which, no reason can be given, except the very prejudice we have been noticing, and on account of which, whatever may be their merits, according to the common phrase, "Sermons never sell."

We despair, indeed at this late day, of persuading many to purchase the one now under consideration, though we are sure none would repent the purchase. We will however, at least enrich our own pages by making such extracts as seem to us to be best adapted to convince the wavering, and encourage the friends of Foreign Missions to enter upon, and persevere in a work so glorious as sending the gospel to the heathen.

Our author's text, "Go into all the world and preach the gospel to every creature," contains the command of the ascending Saviour, and, as he justly remarks, "it needs no comment; it carries on its face the obligations of all, to engage with all their heart in the great work of evangelizing the heathen, and plainly points us to the duty

of becoming the advocates of the cause of Foreign Missions."

"After all the wonders which seven & twenty years have disclosed, perhaps here and there an individual may be found who is still hanging to the old objections against foreign missions. Let me find the man who has thus thrown himself between the Pagan world and salvation. You object to missions among the heathen; how then are five hundred millions of your brethren to be christianized without the gospel? It is inscribed on the foundations of Zion, that 'faith cometh by hearing, and hearing by the word of God.' For the Scripture saith, 'Whoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe, in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?' Dream not that the heathen are to be converted in some unknown way without the gospel. Missionaries must go forth, bearing the word and ordinances of God. In this way alone the gospel was extended in the apostolic age. It has never advanced a single step without these means; it never will. After all the care which God has taken to give to the world a written revelation and a gospel ministry, and to honor these as his own appointed means, he will not work miracles to discredit what he himself has instituted. He will not bring on the millennium in a way to cast contempt upon his word and ordinances, and to darken that period with the error that these institutions are of no importance. He will slay the enmity of the heathen by no other weapon than the sword of the Spirit, which is the word of God."

"Do you magnify the difficulties of the attempt, and say, 'If the Lord would make windows in heaven, success might be possible? I know the difficulties are great, much too great for human strength to overcome. The softish ignorance, the invertebrate prejudices, the long established habits of sin, the power of superstition, the paramount influence of false guides, and above all the dominion of the carnal heart, create obstacles which no intrinsic power of men or means can surmount. The unaided ministry of an angel could not avail. If we have nothing to rely on but our own strength, we must indeed resign the heathen to absolute despair. Put is the case altogether different from what we find at home? What pious minister遨游s the carnal heart of the most amiable and best instructed youth in his own strength? Who has power to raise the baptized dead? But when we look to the arm of God, success even among the heathen is possible. Has it not already been attained? By what means was the church extended in the apostolic age? By what means was one field of divine wonders laid down from India to Spain, from Scythia to Ethiopia? Was it not by the blessing of God upon missions among the heathen? And what have we seen in modern times: Have you never read of the labours of the Moravians? Have you never heard of the success of the Danish mission on the Coromandel coast? or of the Baptist mission in northern India? or of the mission of the London Society among the Hottentots of Africa? or of the wonders in the southern islands, where a nation has been born in a day? By ancient charter the heathen are given to Christ for an inheritance, and an eternal truth abides them shall be his, and his through the instrumentality of faithful missionaries. The times are hastening on. I already seem to catch the songs of new-born thousands in the eastern breeze, and hear them echoed from the western hills and the southern Andes. This earth shall present one vast altar, and the earth space between it and heaven shall be filled with the incense of praise."--pp. 10-12.

We must pass over many interesting and instructive pages of this able sermon, and now take leave of our author with the following extracts: "A simultaneous conviction seems to have taken possession of the government of the United States, some of the State governments, and many of the churches, that the time is come to make one great effort to bring the Indians to a participation of all the blessings which we enjoy. One fact has broken upon them all, that this work must be done soon or it will be forever too late. We have got away their lands, and spoiled their hunting grounds, and they must be speedily brought to till the soil or perish. This, however, is not the fault of the white people. It was never the intention of Him who gave the earth to the children of men, that a whole continent should be perpetually held by a few scattered hunters, but that a denser population should draw support from its soil. We had a right, therefore, to enter upon this uncultivated wilderness, with due respect to the previous claims of its inhabitants. We had a right to enter it by purchase, and to bring it into a state to support hundreds of millions of the worshippers of God. But in mercy to the poor hunter, whose deer have fled or fallen, we ought to take him to our fields, and teach him to cultivate the ground. "This, I say, must be done soon, or it will be forever too late. The poor hunter will have sunk into the grave of his fathers, and left the chase and the field to you. The tide of population is setting so rapidly to the west, (wave after wave sweeping further and further upon the shore,) that in a few short years there will not be a hunting ground left this side of the Pacific. Calculation on this subject will surprise you, while it discloses the sublime prospects of this rising empire. For 60 years before the last census, the population of the United States (exclusive of purchased territories,) doubled once in twenty-two years and a half. Let it continue to increase in the same ratio for 148 years longer, and it will amount to 926 millions, 160 millions more than are now supposed to be on the globe. This result is obtained, as any one may see, by only doubling the amount of the last census seven times. I well know that the ratio of increase must be diminished, whenever the population becomes so crowded as to render the air less pure, or the means of support less easy. But what should lessen it, while an extensive wilderness remains to receive the surplus of our population, does not appear. What therefore should lessen it until all the hunting grounds of the Indian are destroyed, we are unable to see. And if the same ratio of increase is to continue until the wilderness is generally reduced, the hunting grounds will all be taken up before our children leave the stage. Sixty years, in this proportion, would add 50 millions to our present population, and swell our number to 60 millions. And with the spirit of emigration and enterprise, which characterizes our people, 60 millions would probably extend the border of cultivation to the Pacific. Six times our present number could scarcely fail to do this. Should nothing unforeseen check our progress, our grand-children will make grave-yards on the shores of the western ocean. The very generation therefore seems to have come, in which the Indians must be brought to cultivate the soil or be exterminated.

"Had we nothing in view but the temporal relief of the heathen, this would be a mighty object. Accustomed as we are to the enjoyments of civilized life, and surrounded with scenes of prosperity as far as the eye can reach, we cannot realize the wretched state of the savage--destitute of the useful arts, even of that which relieves the tortures of disease, destitute of every thing which bears the name of convenience, destitute of the social order and security which are bottomed on wholesome laws, of the hallowed delights of domestic life, of the enjoyments of refined intercourse, and friendship, of the lights of science; depending for subsistence on the uncertain issues of the chase, often half-famished, exposed to winter storms, to lawless violence, to ferocious assaults, to pilfering cupidity; stowed in a wretched hovel, immured in smoke, unsheltered from the rain, bedded in filth; the slave of the most polluting and furious passions, agitated by the phantoms of a gloomy superstition, ignorant of God, of all the soles of the Christian hope, and perhaps besmeared the altars of devils with human blood. What a vast amount of human happiness would be produced, even in the present life, by only introducing into a single tribe, the benign influence of Christianity and civilization, for the benefit of them, and their children, & their children's children to the latest posterity.

"But when we contemplate those heathen as immortal, the subject swells into a magnitude beyond the ranges of imagination. Every one of them will be an angel or a devil millions of ages after the funeral of this world. Each of them will experience happiness more than all heaven yet enjoyed, or misery more than all hell have yet endured. To think of the perdition of one pagan soul, is enough to awaken the deepest sympathy of the whole human race. But to contemplate the ruin of the hundreds of millions now on the earth, whose numbers are to be renewed once in twenty or thirty years, what heart can fail to dissolve in grief and vehemently to cry out for help to God and man? The fashion of this world is passing away, the sign of the Son of man will appear in heaven, & you and all the heathen nations will be before his bar. Then, I ask you whether it will not appear of more importance to have converted a single pagan, than to have amassed the treasures of the Indies. I should one of those heathen brought along in chains to receive his doom, and looking down to an eternal lake of fire. 'Ah me!' says he, 'and am I born to this?' He casts an eye of anguish on those who once composed the American Church, and raises his piercing lamentations: 'How could you see me perish? Why did you not sell your estates to send the gospel to me? Ah! you never felt the pains of damnation?' Indeed, my brethren, when we contemplate that scene, we know not where to stop. When we have given a few hundred dollars, we look over the immense pagan waste, and then again to the judgment, and ask, 'Why should I not give as many more?'--pp. 20-23.

"We have slept too long over this immensely important subject. The millions who are gone cannot be redeemed: those who are now on their way cannot be stopped: the many who must die before we can reach the fields of the missions, must die as they are, because we delayed so long. But by the bowels of Christ let no more time be lost."--p. 24.

of religion in the country. With very little sanctification we may pursue the ordinary round of duties at home. A thousand considerations of a private and personal nature may impel us to build up the church among our own people. Every head of a sect may wish to see his own kingdom extended by domestic missions. Leading men of every denomination may be zealous to enlarge their own church. But to go beyond all these considerations, and labor for an interest which can bring nothing to ourselves; to feel enough for man strip of every extrinsic circumstance, to find him out in distant regions, and to extend to him the most exalted of all charities: this requires something more."--pp. 10-12.

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## ALI BEY.

A war now exists between the Ottoman Porte, and Ali Pacha, of Joaquina. This celebrated chief, is the greatest of the Turkish Viceroys, and the most brutal barbarian of his age. He was born about 1750. At the age of 16, he commenced his military career; in several enterprises he was unsuccessful, and at first all his schemes were defeated. He was often reduced in his fortunes to the last extremity of misery; on one occasion

he was obliged to seek refuge among the rocks of the mountains, and actually to pledge his scimitar to buy him a meal. He received his first instruction in the school of adversity. After one of his disastrous actions he went into a ruined building to rest himself, and meditate on his cheerless prospects; he remained a long time unconscious, with the stick, which he held in his hand; when it was stopped in its motion by something solid, just under the surface--on stooping to examine the nature of the obstacle, he found a casket containing a large quantity of gold. With the money thus strangely obtained, he raised a force of 2000 men, turned suddenly on his pursuers, gained his first victory, and returned in triumph to his capital. From this period he has been uniformly successful--but has as uniformly stained his successes by the most incredible treachery and cruelty. He murdered his brother with his own hand, imprisoned his mother, rebelled against the Porte, or acknowledged his subjection, as suited his convenience; has been the constant plunderer and robber of all the neighboring provinces, as well as his own, and been a traitor to every one who has ever placed confidence in him. He played a shuffling game during the French revolution, and invariably took advantage of the weakness of the parties to the war which raged in his neighborhood to accomplish his schemes of ambition and aggrandizement. Having passed through a greater variety of incidents, and a life of more undeviating cruelty than any other man, the Pacha of Joaquina, now aspires, at the age of 70, to independent sovereignty and to the title of King of Epirus and regenerator of the liberties of Greece. Under this fascinating but deceptive pretext, the Greeks have become enthusiastic in his favor, and have taken an attitude extremely formidable to the Turkish government. The last accounts state that four Pachas, who had been sent against him by the Grand Seignor, instead of fighting, had joined him, and that he was marching towards Constantinople at the head of 80,000 men. --Portland Gaz.

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